

THE GOOD MAN:

A

SERMON,

IN MEMORY OF

THE REV. GEORGE S. WOODHURST

DELIVERED IN THE

PRESBYTERIAN CHURCH IN PRINCETON,

January 18, 1835.

BY SAMUEL MILLER, D. D.

Professor of Ecclesiastical History and Church Government in the Theological Seminary in Princeton.

PRINCETON, N. J.

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At a meeting of the members of the Presbyterian Congregation of Princeton, on Friday, January 2, 1835, called for adopting such measures as would suitably express their regret at the death of their late beloved Pastor, the Rev. GEORGE S. WOODHULL :—

Dr. SAMUEL L. HOWELL was appointed Chairman, and C. H. VANCELEVE, Esq. Secretary.

The following Resolutions, offered by JAMES S. GREEN, Esq., were *unanimously* adopted.

1. *Resolved*, That we have learned with emotions of heartfelt sorrow, the intelligence of the decease of our late estimable Pastor, the Rev. George S. Woodhull, for whom we have continued to cherish the liveliest sentiments of respect and esteem.

2. *Resolved*, That we cordially sympathize with the respected Family of the deceased in the afflictive dispensation of Divine Providence, which has thus unexpectedly deprived them of one so deservedly dear to them.

3. *Resolved*, That the Rev. Dr. Miller be requested to preach a Sermon commemorative of the life and character of the lamented deceased, in this church, at as early a period as may comport with his convenience.

4. *Resolved*, That the proceedings of this meeting, signed by the Chairman and Secretary, be forthwith transmitted to the Family of the deceased.

SAMUEL L. HOWELL, Chairman.

C. H. VANCELEVE, Secretary.

PRINCETON, JAN. 19. 1835.

Rev. and Dear Sir—

It is the wish of the friends of our late beloved Pastor, the Rev. G. S. Woodhull, that your excellent discourse delivered last evening, on the occasion of the lamented death of this truly "good man," should be given to the public. I am therefore directed, as one of the committee appointed at the late meeting of the congregation, to communicate their resolution concerning said discourse, and to request of you a copy for publication.

Very respectfully and truly,

Your friend, &c.

SAMUEL L. HOWELL.

Rev. Dr. S. Miller.

(RECAP)

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A SERMON, &c.

ACTS xi. 24.

He was a Good Man.

It has been often and justly remarked, that the world is governed by names. The great mass of mankind, in all ages, have been much more frequently operated upon by terms and titles, than by the real nature and character of things. The former, they can feel, repeat and employ without inquiry and without trouble. The latter, very few have either the capacity or the candour to examine. And, unhappily, there is no subject in relation to which this remark is more emphatically just, than the great subject of Religion. The reality of religion; the genuine Christian spirit, calls for much self-renunciation, self-denial, and conscientious watchfulness. Of course, it is comparatively rare. Men will not understand it; will not practice it; because they have no taste for it. But the *name* of religion is cheap and common. And it is the misfortune of multitudes that they are willing to take up with the name instead of the reality.

Among the terms employed to designate human character, scarcely any has been more misapprehended and misapplied

than that which occurs in our text—a *good man*. It is every day applied to those who, in the light of scripture, have no just claim to it. And thousands also, every day, appear to content themselves with the name, without any anxiety to possess the character which, in its scriptural import, it implies. Sometimes we hear this title bestowed on men who are merely kind-hearted and benevolent, without the least pretence to piety. Sometimes on persons who are not even benevolent; but possess an amiable natural disposition, or what is commonly styled a good temper. And sometimes on those who, without possessing even these amiable traits of character, are, simply, just and fair in all their commercial dealings. Now, if this popular misapplication of a term, amounted only to a verbal mistake, we might suffer it to pass without serious animadversion. But it is much more. Its tendency is to work a deep practical mischief. It deceives; it betrays; nay, it destroys. For if any are really so much blinded, as to believe that they are “good men,” when they are not, they will never be likely to seek a higher character. We have all a deep interest, then, in ascertaining what is meant by a “good man” in the language of the Bible. Let us, therefore, examine how this expression is employed by the inspired writers. It is applied with special emphasis to *Barnabas*, whose character is clearly and strongly drawn in the New Testament. *He was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.*

Who, then, is entitled to the character of “a good man?” May we be enabled to meditate on the question with understanding, and with profit!

The term *good*, as we all know, implies that which is cor-

rect or excellent in its quality. When applied to a moral agent, it is intended to express moral correctness, or excellence. Thus, when we ascribe goodness to God, we mean that adorable benevolence which disposes him to bestow benefits on his creatures. And when we speak of a "good man," we mean a man whose character is right according to the proper standard of excellence. A man whose moral constitution, taste and habits are well pleasing in the sight of Him who made man; who has a sovereign right to his heart and his services; and who is alone qualified to prescribe for him a rule of life. But to be more particular—

He is a "good man" who possesses GOOD PRINCIPLES—who is governed by a GOOD SPIRIT—and who exhibits a GOOD PRACTICE. Let us attend a moment to the illustration of each.

I. In the first place, "a good man" is a man who possesses GOOD PRINCIPLES.

By *principles* is meant those great radical opinions which lie at the foundation of all our views of duty to God and man. It will here be assumed, as a conceded point, that we are all accountable for our opinions; and that the opinions of men have a mighty influence on their practice. Every intelligent moral agent has some fundamental opinions, or laws of action which he lays down for himself as the guide of his life. In other words, he sets before him some great object for which he desires to live; and adopts some primary maxims for regulating his efforts to attain that object. These are properly his principles. And according to their character we must call the agent good or bad. These principles are different in different men. In some the law of *fashion*; in others the law of *honour*; in a third class the law of *animal pleasure*; in a fourth the law

of *worldly gain* ; and in a fifth the law of God govern their minds ; and give a stamp to all their feelings and pursuits. Now it is, evidently, the last only of these classes that can be said to have "good principles." Surely those who, disregarding their relation and duty to God, make it the supreme end of their being to be rich, to be fashionable, to obtain worldly honours, or to enjoy the largest amount of animal pleasure—are not "good men ;" that is, they do not adopt as the rule of life those radical principles which ought to regulate rational and accountable agents. They lose sight of their highest obligations ; their aims are low and grovelling ; their motives are sordid ; their laws of action are unworthy of their moral nature ; they are not answering the great purpose of their creation ; nay they are rebels against God in principle, as well as in practice. Were their outward conduct as blameless as that of an angel ; yet as long as they are under the sovereign sway of these worldly and impious principles, we must pronounce them bad men ; objects of God's righteous displeasure ; exerting an influence hostile to the cause of religion, and to the best interests of society ; and, unless sovereign grace prevent it, in the certain road to eternal perdition.

But the good man is one who has adopted good principles as the guide of his life. He has taken the Divine will as the sovereign director of his conduct. He regards the Word of God as containing the great code of laws by which he is to be governed. He lays down, as fundamental principles, that he "is not his own ;" that he is God's property ;—that, in the acquirement and use of all his possessions, he is God's steward ; that he is responsible to God for the manner in which he employs all his talents ;—and that he is under the most sacred

obligations so to employ them as most effectually to promote the glory of God, and the temporal and eternal welfare of his fellow men. He embraces also, as articles in his doctrinal creed, that he is a sinner;—that he is bound to repent of sin; to receive with faith and love the offer of divine mercy through a Redeemer; and to study to please God by a life of holy obedience to his will in heart and in life. Such are the great practical principles or sentiments which the Word of God reveals as lying at the foundation of all duty and happiness, and as binding every human creature. Such are, of course, the principles which enter essentially into the character of the “good man.” The word of God abounds with declarations to this amount. *Whether, therefore, says the inspired apostle, ye eat, or drink, or whatsoever ye do, do all to the glory of God. And again, None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.*

II. The “good man” is one who is governed by a GOOD SPIRIT.

A man may be sound in his creed, and yet not sanctified in heart; correct in his theoretical opinions, but unhallowed in spirit. There is such a thing as “holding the truth in unrighteousness.” No man ever was, or can be, better than his principles; but many are much worse; that is, they altogether fail of a practical conformity to those opinions and sentiments which their judgment regards with approbation, and which they profess to adopt as their guide. But it is otherwise with the “good man.” He has not only adopted a set of principles concerning life and duty which in are accordance with the

word of God ; but he also possesses a corresponding spirit. The state of his heart, and the current of his affections are good. As he professes to take the Gospel as the great rule of his life ; so the spirit of the Gospel is inwrought in his heart by the power of the Holy Ghost. Not only are his judgment and his conscience correct, but his moral feelings and sentiments are also *inwardly with God.*" Accordingly, it is declared of the man styled "good" in our text, that he was a man "full of faith and of the Holy Ghost." And with the statement in his case, the word of God every where agrees. It plainly teaches us that no man is esteemed "good" in the sight of God, but he who is "renewed in the spirit of his mind," and possesses a temper in some degree cast in the mould of the Gospel. How multiplied and solemn are the declarations of Scripture to this amount ! *Except a man be born of the Spirit, we are told, he cannot see the kingdom of God. And again, If any man have not the Spirit of Christ, he is none of his. And again, As many as are led by the Spirit of God, they are the sons of God. And, to quote but one authority more—Except ye be converted, said our Saviour, and become as little children, ye shall in no case enter into the kingdom of heaven.*

Such is the spirit of the "good man," as delineated in the great charter of our common salvation. The world, indeed, calls thousands of men "good," who have nothing of the temper here described. But the Bible, that blessed record, which is to decide our character in the great day of trial ;—the Bible calls no man good, but the man who is "born of the Spirit ;" who loves God ; loves his truth ; loves the humbling and self-denying plan of salvation through a

Redeemer ; loves his fellow men ; and cherishes the spirit of meekness, humility, and benevolence toward all around him. *The fruits of the Spirit*, we are told, are *love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, humbleness of mind, brotherly kindness, and charity*. These, of course, form the spirit of the good man. But this is not all—for

III. The "good man" is one who not only possesses *good principles*, and is governed by a *good spirit* ; but who also exhibits a GOOD PRACTICE.

A good man, said the Saviour, *out of the good treasure of his heart, bringeth forth good things*. And again, the same heavenly Teacher declared—*Make the tree good, and his fruit will be good. Therefore by their fruits ye shall know them*.

The consistently "good man" carries his religion with him into all companies, and exemplifies its benign spirit in all the walks of life. He does not content himself with frames and feelings, with prayers and professions. He prizes, indeed, very highly the devotions of the closet, and the ordinances of the sanctuary ; but his religion is not *confined* to them. He comes down from these mountains of privilege with his face shining, and with a more sanctified preparation for all the duties of life. He studies every day to "adorn the doctrine of God his Saviour." He is temperate in all his enjoyments ; just in all his dealings ; faithful to all his engagements ; benevolent in all his intercourse ; meek and forgiving under the heaviest injuries ; and earnestly desirous of seeing all around him, and of contributing to render all around him, virtuous, pious and happy.

In short, the "good man" lives to do good. It is "his meat and drink." He considers it as a privilege as well as a duty, to feed the hungry; to clothe the naked; to comfort the afflicted; to enlighten the ignorant; and, above all, to contribute his full share, and more than his proper share, for sustaining "the glorious Gospel of the blessed God" at home; and for sending it abroad to the ends of the earth. While the man of the world is selfishly toiling after the riches, the honors, and the pleasures which the world has to bestow; and is daily exerting his ingenuity to render all whom he approaches, subservient to his avarice, his ambition or his lust;—the "good man," (while he is careful to provide for the temporal and eternal welfare of his own)—is ever devising means for promoting the welfare and happiness of others. Like his Master, he "goes about doing good." He often forgets himself in seeking the benefit of the Church, and of the world. He is ready to make sacrifices of his own ease and aggrandizement, if he may thereby promote the temporal, and especially the eternal welfare of his fellow men. He values wealth chiefly for the ability which it confers of doing good. And so of honors, of office, and of influence in society. If the good man seeks them, (and he will not be apt to seek them with ardor)—but if he *does* seek them, it is chiefly that he may have more power to do good, and to scatter temporal and spiritual blessings around him.

Such is the good man of the Bible. He is not, indeed, a *perfect* man. No man is perfect in this life. *If any man say that he hath no sin, he deceiveth himself, and the truth is not in him*. The good man is still frail and imperfect; sanctified only in part. And no one is more ready to

acknowledge and to mourn over this humbling fact than himself. But he is a converted man; that is, he has been turned from the love and the allowed practice of sin, to the love and practice of holiness. He laments his own infirmities from day to day;—strives and prays for the victory over them; “repents in dust and ashes;”—makes it his study to mortify every known corruption; and longs for the period when he shall be *presented without spot or wrinkle, or any such thing, before the Saviour’s glory, with exceeding great joy.*

Need I pause to remark, my friends, how **TRULY SUBLIME** a character is that of the good man! His aims are high; his principles are heavenly; his desires are noble; his example is framed on the model of the Saviour’s; and the habitual breathings of his soul are after *an exceeding and eternal weight of glory.* O how unspeakably below this does the votary of the world sink in aim, and in hope! The poor worldling lives to enjoy his miserable self—for after all he is miserable,—but the “good man” lives to enjoy and imitate God, and, with God-like benevolence, to bless the world. Verily, the “good man” is the greatest man, the wisest man, the happiest man in the world. The splendour of kings and emperors, who are destitute of the grace of God, fades away before his. If there be true moral grandeur on this side of heaven, here it is in all its glory!

Nor need I pause to observe, how **RARE** a character is such as I have described. Men that are *called* good, indeed, by a flattering and deceitful world, are to be found in multitudes. But, O how seldom, among all the ranks of the professed followers of Christ, do we find a man who appears

honestly, habitually, and in good earnest to make the example of the Saviour, throughout, his model! Alas! that, even among the ranks of those whom we must regard as real Christians, we do not more frequently meet with those who make DOING GOOD the business and the delight of their lives! *This is a lamentation, and shall be for a lamentation!* Let all who bear the name of Christ, and fail of bringing forth this indispensable fruit, ponder well that emphatic and solemn Scripture—*If any man have not the Spirit of Christ, he is none of his.*

Further; if such be the character and value of the good man, we have, obviously, much reason to mourn when one of this character is taken out of the world. You have, no doubt, in surveying every part of the portrait which I have attempted to delineate, had your eye fixed on that excellent Brother, once your Pastor, whom God has been pleased to take to himself, and to whose memory you have resolved to testify your respect. Truly, "he was a good man." Over the departure of such a man, we have reason to mourn; not on his account, but our own, and that of the Church; and it is incumbent upon us to cherish an affectionate memorial of his character and services.

The Reverend GEORGE SPAFFORD WOODHULL was a native of the State of Pennsylvania. He was born on the 31st day of March, A. D. 1773. His Father, the Reverend Dr. *John Woodhull*, that apostolical man, who was, for more than half a century, a distinguished and venerated minister of the Presbyterian Church, was at that time, established in a pastoral charge in the town of Leacock, in Lancaster county, the place of his son's birth. His mother was *Miss*

Spafford, of the city of Philadelphia ; a step-daughter of the Reverend *Gilbert Tennent*, one of the most eminent, devoted, and successful ministers that ever adorned the American Church. She was an excellent woman, of a sound practical mind, and of ardent active piety.

Of Mr. Woodhull's early years little is now known. In the year 1779,—of course in the midst of the Revolutionary War,—his Father was called from Pennsylvania, to take charge of the Church in Freehold, in this State, which had, sometime before, become vacant, by the decease of the Reverend *William Tennent*, whose "praise is in all the Churches." He accepted the call, and transferred his residence to that place, in the year just mentioned. There his son George received the elements of his classical education, in an Academy established by his Father, at the place of his residence, which, for many years maintained a good reputation, and where a number of respectable scholars, belonging to this and other States, received their early training. In the autumn of the year 1788, in the sixteenth year of his age, he entered the Junior class in the College in this place; and graduated in 1790, when half advanced in his eighteenth year. Of his college life, no information has come to my knowledge, excepting some general statements, which go to establish, what, indeed, might have been expected in the early part of a life such as his;—I mean that, through his whole collegial course, he was remarkable for his blameless order, dignity, and punctual attention to every duty. Such, indeed, had his character ever been. For his excellent Father, not long before his own decease, incidentally remarked, when

speaking of this Son, "that he had no recollection of having ever had occasion to reprove him in his life."

In a short time after his graduation, Mr. Woodhull commenced the study of the Law, in the office of a distinguished member of the New-Jersey bar, residing in his Father's neighbourhood. This study he continued to pursue for nearly two years. At the end of that time, feeling less partiality for the legal profession than he had before felt; and, perhaps, beginning to doubt whether the collisions and conflicts attendant on the practice of that profession, were adapted either to the structure of his mind, or to his physical temperament; he relinquished the study of the Law, and turned his attention to that of Medicine. For this purpose he entered the office of the venerable Dr. *Moses Scott*, of New-Brunswick, under whose direction he pursued medical studies for about one year, during which time he attended a course of Medical Lectures in the city of New-York.

As yet, this amiable youth had made no profession of religion. It was hardly possible, indeed, even at this time, if my information be correct, to conceive of a deportment more correct and dignified; or more respectful to all the ordinances of religion, than his. But his impressions on this great subject had not been, hitherto, of that deep, practical and transforming character, which he considered as an indispensable preparation for the sacred office. Toward the close of the year, however, which he spent in medical studies, on an occasional visit to his Parents, he received such impressions, by means of a sermon delivered by his Father, as resulted, in his own opinion, and that of his friends, in a cordial acceptance of the religion of Christ, as his guide

and his hope. He immediately determined to abandon the study of Medicine, and to direct his attention to a course of preparation for the holy Ministry. For this purpose he commenced the study of Theology under the direction of his venerable Father. This seems to have occurred in the summer of the year 1794.

After undergoing the customary trials, he was licensed, by the Presbytery of New-Brunswick, to preach the Gospel, on the 14th day of November, A. D. 1797. Shortly afterwards, he received an affectionate call from the Church at *Cranbury*, which had recently become vacant, of which he declared his acceptance; and was, accordingly, ordained to the work of the ministry, and installed pastor of that Church, on the sixth day of June, 1798. On the 4th day of June, 1799, he was united in marriage with Miss *Gertrude Neilson*, the eldest daughter of Colonel *John Neilson*, of New-Brunswick,—who lives to mourn the loss of one of the best of husbands.

Mr. Woodhull continued to be the pastor of the Church of *Cranbury* for twenty-two years. This long period was marked with that noiseless, uniform, and punctual discharge of his ministerial duties, which distinguished him through life. During this period several events belong to his history which are entitled to a passing notice.

Our departed Friend was always distinguished for his public spirit. This trait in his character early marked him out as suited to be one of the guardians of the College of New-Jersey. Accordingly, he was elected to the office of Trustee of the College, in the autumn of 1807;—and it may be confidently pronounced, that no member of that Board

was ever more punctual in attending on its meetings, or more diligent and zealous in promoting, to the utmost of his ability, the best interests of the Institution.

Few men were ever more prompt or more zealous, than your late Pastor, in responding to every call, and in attending on every meeting or association proposed for the advancement of any literary, religious, humane, or other laudable purpose. He felt himself, habitually, to be the servant of the Church of God, and of the public. In the month of April, 1811, he was one of a little band of patriotic and pious gentlemen, who assembled in Princeton, and formed the *New-Jersey Bible Society*. Of this Institution he continued to be an active member, and laboured to promote its interests, to the end of his life. In most of the benevolent associations and enterprizes of the day, he was an active coadjutor. Nay, I may ask with confidence,—what pious or benevolent institution was there, within his reach, for which he did not labour as long as he lived?

In 1815, while residing at Cranbury, he first suggested that system of **BIBLE-CLASS INSTRUCTION**, which has since been so extended, popular and useful. He had been, for some time, silently pursuing a course of this kind among the young people of his own congregation; and observing its benefit to them, he was anxious that it should be generally adopted. He, accordingly, brought the subject before the Presbytery of New-Brunswick, and received the sanction of that body to his plan. Thence it was carried,—chiefly by his laudable zeal, to the Synod of New-York and New-Jersey, and by that body made the subject of an overture to

the General Assembly, which, by a solemn act, recommended it to all the Churches under its care.

It is not doubted that Bible instruction, in various forms, existed before this time. The Reverend Doctor *Green*, the venerable President of the College of New-Jersey, had introduced it into that Institution several years before, with the most signal benefit. But it is believed that the system of "Bible classes," on any thing like its present plan, was first distinctly brought before the churches in this country, and certainly before those of our own denomination, by the suggestion of Mr. Woodhull. In all his zealous efforts in this cause, he was seconded and aided by his excellent friend, the Rev. Dr. *Finley*, of Baskingridge, "the apostle of Colonization," and the friend of every benevolent effort.*

In the year 1818, Mr. Woodhull began to exert himself in another benevolent enterprize, which has since occupied a large space in the public mind. In the month of April, of that year,—eight years before the American Temperance Society was formed or proposed,—he brought before the Presbytery of New-Brunswick a proposal for discouraging the use of Ardent Spirits. By his instrumentality, an overture on the subject was transmitted by the Presbytery to the General Assembly, in consequence of which the Assembly, the same year, passed an act, solemnly, "recommending to all the Ministers, Elders and Deacons of the Presbyterian

* See an interesting confirmation of this statement, together with the proceedings at large of the Presbytery, Synod and General Assembly in the case, in a "Memoir of the Rev. ROBERT FINLEY, D. D." by the Rev. ISAAC V. BROWN, A. M.—a volume rich in instructive and entertaining reminiscences respecting the American Church.

Church, to refrain from offering Ardent Spirits to those who might visit them at their respective houses, except in extraordinary cases." So far as is known to me, this was the first public, organized, and official movement in the Temperance Reform.* And, it is, undoubtedly, to be ascribed to the zeal of our departed Friend. Historical justice also requires me to state, that his own example with regard to stimulating drinks—long before the Temperance Reform commenced, was that of "entire abstinence." A clerical Friend, with whom he was peculiarly intimate, has made to me the following statement. "I became intimate with Mr. Woodhull in 1804; and though for weeks together at his house, always lodging with him when called out together on public business, and eating at the same table,—I never saw him drink a glass of wine; and as for ardent spirits, I do not believe he knew its taste."†

About four or five years before your late Pastor left Cranbury, he was seized with a severe fever, which brought him extremely low, insomuch that his life was despaired of for several days. In this extremity, he expressed a wish that his friends in Princeton would assemble and unite in prayer, if it might be the will of God, for his restoration. His request was promptly complied with. The five or six clergymen then residing in this place, together with the elders, and a number of the members of the Church, assembled in

* If justice requires any exception to this statement to be made, it is probably that of the society of Friends, whose efforts in this cause began many years before.

† It is worthy of notice, that a "TEMPERANCE PLEDGE," bearing date as far back as 1815, which had been signed by several of his congregation, was found among his papers, after his decease.

one of the apartments of the College buildings, and spent an hour in intercessory prayer for his recovery. It is an undoubted fact, that at, or very near the time when his friends here were thus engaged at the throne of grace on his behalf, his disease took a favorable turn, and his recovery commenced. He appeared, at the time, and ever afterwards, to be strongly impressed with this event as an instance of remarkable answer to prayer; and has more than once expressed to him who now addresses you, deep sensibility on the subject.

In the spring of the year 1820, Mr. Woodhull received a call to take the pastoral charge of this Church. He accepted the call, and was installed as your pastor on the fifth day of July following. On the history of his residence and his labours in this place, it is unnecessary that I should dwell. They are well known to all whom I address. Suffice it to say, that he was your pastor a little more than twelve years; and that his ministry, through the whole of that time, was marked with the same steadiness, prudence, diligence, dignity, and punctuality, which have always characterized his labours. One fact is unquestionably certain, that, during the twelve years of his pastoral services, this Church received a greater number of members to her communion, than in any preceding period of twelve years since the commencement of her existence.*

In the summer of 1832, his labours among us terminated. And, not long afterwards, he received a call from the

* During the twelve years of Mr. Woodhull's ministry in Princeton, there were received into the communion of the Church, on *examination*, 236: on *certificate*, 51; total 287.—A portion of these, however, were students of the College, and of the Theological Seminary.

Church at *Middletown-Point* in this State, which he accepted, and where he spent the last two years of his life:—still, to the very close of his course, pious, faithful and beloved.

A number of weeks prior to his decease, he was seized with the epidemic Influenza, which greatly distressed and enfeebled him. When the force of this disease was declining, he was attacked with Scarlet Fever, which, from the beginning, assumed a threatening aspect, and, in a short time, terminated his life. He expired, on the 25th day of December last, in the sixty-second year of his age, and in the thirty-seventh of his ministry. From the time that his disease began to assume a fatal aspect, the exercise of his mind was so much interrupted by delirium, that he was able to converse but little on the great subject of his hope and prospects. He said enough, however, to satisfy those around him that he was entirely resigned to the will of God, and that he departed in the calm sunshine of Christian confidence. To his only surviving Brother, an eminent Physician, who visited him when his disease had made much progress,—he expressed a cheerful and entire submission to the will of God in regard to his anticipated removal. And even, after his pulse had ceased perceptibly to beat, he was desirous of uniting in singing the praises of God. He expressed himself more largely, it appears, to the same effect, to his eldest Son, a beloved young man, also a minister of the Gospel, who alas! lives not to relate the substance of his interesting communications. Though then in apparent health, he, unexpectedly, and by a violent attack of the same disease which terminated the life

of his venerable Father, in ten days, followed him, as we trust, to *that rest which remaineth for the people of God.*

Thus terminated the life and the labours of "a good man." After the narrative, and the incidental remarks, to which your attention has been already called, I need not attempt to draw a distinct portrait of our lamented Friend. You have seen him, and you knew him well. His history is his portrait. I will only say, that it has been my lot, within the last fifty years of my life, to be acquainted with many hundred ministers of the Gospel, of various denominations, and with not a few of them to be on what might be called intimate terms;—and although I have known a number of more splendid talents, of more profound attainments, and of more impressive eloquence, than your late Pastor;—yet, in the great moral qualities which go to form the good man, the exemplary Christian, the diligent and untiring pastor, the benevolent neighbour and citizen, and the dignified, polished, perfect gentleman, I have seldom known his equal, and, I think, never, on the whole, his superior. No one, I may confidently assert, ever heard from his lips a censorious remark, or a harsh sentence concerning any human being. No one ever witnessed, even in his most unguarded moments, any other deportment than that which was characterised by Christian urbanity. No one ever heard from him one of those rough epithets, or coarse jests, which sometimes escape even from those deemed pious and exemplary. In short, the whole texture of his mind, and all the habits of his life, were marked with a degree of inoffensiveness, purity, respectfulness, dignity, gentleness, and unceasing benevo-

lence, which I never expect to see exceeded by any other man in this world. So remarkably, indeed, were his feelings held in subjection to principle, and so habitually guarded against the expression of any irascible emotion, that, even under unfriendly and ungenerous treatment,—in most cases, like his Master—“he opened not his mouth;” and when he *did* give a momentary utterance to painful feeling, it was with that tender and subdued tone which showed that he was more anxious to govern himself than to cast odium on others. Indeed I have often thought that he carried his caution, reserve and forbearance to an extreme; to a length which interfered with firmness and energy; and that his dread of controversy, and reluctance to contend, sometimes led him to yield to judgments inferior to his own. He never made ambitious claims; never put himself forward; seldom asserted even what was his due; and, in a word, in meekness, in modesty, in retiring, unassuming gentleness, and in a prudence which seemed never to sleep, he set before his professional brethren, and his fellow Christians, a noble example.

In the departure of such a man, we deeply sympathize with his bereaved Companion, and all the members of his surviving family. May that sovereign and righteous God who has inflicted this wound, send to them the balm of consolation! Happily, however, they *sorrow not as those who have no hope*. We cannot doubt that an event which has brought on them so heavy a loss, is to him incalculable gain. May they all be enabled to follow him as he followed Christ; and to say, from heart-felt experience—“It was good for us to be afflicted!”